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THE WORLD'S HOPE,
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We send out a large [illegible] it being the first number of [illegible] ume. This is a very good time for all who wish the monthly visit of the paper to subscribe for it, and also to call the attention of others to it. Can not those interested secure other subscribers, and so send paper money instead of postage stamps? Prompt action on the part of both old and new subscribers will be *as good*, if not better, for them, and *much better* for us. Do not postpone till another time what you think you *should* do now. We send this number to *all* our old subscribers, whether they have renewed or not. If any do not wish the paper continued to them, we will take it as a favor if they will notify us by postal card at once.

How differently men reason. One urges that if we believe in the Divine existence of our Lord Jesus before He came in the flesh, that to be consistent we must also believe in substitution, and some think we should give up the former, in order to get rid of the latter, and others that we should hold on to the latter at all hazard. Now we can see no connection whatever between the two things. We do believe in the former and do not believe in the latter. Again, some think that denying substitution we are in danger or under the necessity of denying the distinctive work of Christ as Saviour. So says one, "You believe then that each man is his own Saviour, and that Jesus was only His own Saviour." Oh! no we do not. Jesus was not lost. And we believe that He and He only is the Saviour of men; the salvation from sin and death are wholly of Him. We urge *union with Christ* against substitution—union with Him in His death and resurrection. We believe that *all* were in Him as the wheat *to be grown* is first in the seed, and faith and obedience *develops* or makes the wheat grow. We understand that His absolute divinity alone enabled Him to represent all for regeneration. In other words, none could have been the Second Man but the Lord from Heaven.

"DAY DAWN."

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THE first edition of the book DAY DAWN, OR GOSPEL IN TYPE AND PROPHECY, by J. H. Paton, the editor of this paper, was published in 1880. That edition was exhausted more than a year ago. As the demand continued, a new edition was deemed necessary. During the two years after the book was first published, the study of the word had led its author to change his mind as to the nature and extent of the Atonement and Salvation and also as to Resurrection and Restitution. The changes were not as to the revealed *facts*, but in regard to the *philosophy* of these subjects. These changes suggested the *revision* of the work. This work was done more than a year ago, and so since June, 18[illegible], the Revised Edition has been in circulation [illegible] somewhat *more* [illegible]. Many who have both editions say the new is a great improvement on the old. This Revised Edition has 328 pages. The book, as before, treats of the general Plan of Salvation, showing that God is indeed Love. It gives the prophetic evidence that we are entering on a new dispensation and that great changes among the nations are impending. It is important in the hands of at least every reader of THE WORLD'S HOPE. Some such are doing all they can to send it to others. It is bound neatly, both in paper and cloth. The prices (postage paid by us) are 50 cents or 75 cents, according to binding. To those interested and *not able to pay more*, we will send a paper-covered book for six cents—the postage. The prices to ministers of the gospel are [illegible] cents or 50 cents, according to binding. If you want a copy, send to the author, J. H. Paton, Almont, Mich. To those who have the book, the "Special Offer" of September number of the HOPE still holds good. We are glad to have that offer accepted by many.

THEORY VERSUS SCRIPTURE.

A THEORY may be true or false, scriptural or unscriptural. A true scriptural theory is such a general view of a Bible subject, or of the Bible plan as will include all the revealed facts, and explain all that is explainable. But it is a false, unscriptural, theory that in order to sustain itself must discard facts. And that theory must be doubtful indeed whose common method is to cry "mistranslation" and "interpolation." Just as if the theory must stand even if the scriptures must fall! Some think it is wrong to have a theory or to seek for the philosophy of revealed facts. But we think the wrong is in framing or holding a theory which, instead of explaining and showing the harmony of scriptures, is *against* scriptures, and making it necessary to *explain them away*. Reason [illegible] and com- [illegible] scripture. But facts [illegible] reason [illegible] basis; [illegible] so far [illegible] the philosophy [illegible] conception is *above* reason. [illegible] is a servant. It is impossible to reason from nothing to something.

The Plan of the Ages as it has been presented from time to time in this and other papers is properly a theory. The outline facts are all given in the Bible, as those familiar with it very well know. The conviction that the arrangement or theory is scriptural grows on the mind on account of the fact that it *explains* the otherwise dark passages.

There are, as above intimated, some facts which are not explainable; they can be apprehended, or understood to be facts, but the *philosophy* of them is *above* human reason. This is true of many natural things, as, for instance, the laws of generation, growth and gravitation. The greatest minds are staggered at the very threshold of natural science by the one word—"How?" If so, should we not expect mysteries in the higher or spiritual science of revelation? The Bible asserts that the coming of Jesus Christ "in the flesh," is a great mystery.—1. Tim. iii. 16 and 1. John iv. 2. 3. Now if a man's theory compels him to strip the subject of mystery, is it not a case of "Theory against Scripture?" Better to give up the theory than the scriptures. Let those that think they can fully comprehend and explain the divine Sonship of the Lord Jesus carefully ponder over Matt. xi. 27; "No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son and he to whom the Son will reveal Him." The Father alone understands the mystery of the Sonship of Jesus, and mark it, *that remains unrevealed*; and all we know of the Father is revealed in Christ. All this is asserted in the text. But one refers us to John xvii. 3, which says eternal life comes by the knowledge of God and Jesus Christ. They are not contradictory. They are to be known as *revealed*, but the *mystery* is not revealed, and so can not be discovered or explained. Those who would strip it of mystery introduce a contradiction. Some try to explain the mystery, and some ignore it. Are not both wrong? The theory is surely wrong that denies the revealed facts.

All accept the mysteries of nature, and yet when Bible statements are made, some will say, "I will believe nothing but what I can understand;" and even some bearing the Christian name, seem to be determined to discard whatever their reason cannot grasp and explain. Are they anxious to tone down the spiritual so that it may be discerned by the natural man? If so, let them read again 1. Cor. ii. 14.

In dealing with Christians we assume that

TRINITY

again."—John ii. 19-21 and x. 17, 18. Peter seems to state the case as from the *outside* and John states it as one who had seen it from the *inside*. We stand in the position that seems clearly affirmed in the Bible, believing the *fact* of His divine pre-existence, but feeling that the ground is too holy and the subject too deep for an explanation of its philosophy. "*Hidden* things belong to the Lord; but things that are revealed belong to us and our children." The fact *is* revealed but the philosophy is not. Perhaps the Lord will explain it to us when we reach the immortal state. If so, amen.

QUESTIONS AND ANSWERS.

SPIRIT

Q.—"WHAT do you mean by man's *spirit?*—do you understand it to be something separate or distinct from man himself? I have thought that *man* rises from the dead in a new body, but not at the moment of death. Do you think it has always been so, or only since the presence of Christ?"—H. W. S.

A.—THE word spirit has several uses as may be seen by reference to any good concordance. It may sometimes mean breath, either of life or of air. The same original word is often translated breath, but it would be a gross mistake to infer, as some do, that therefore it always means breath, air or wind. It would be a useless revelation to tell us that "There is a *breath of air* in man." It would be ridiculous to think of the Holy Spirit as *air*, and blasphemous to say that "God is a *breath*." Yet the same primary word, properly translated breath, is used in all these places.

Spirit often refers to disposition, or frames of mind, or feelings, and sometimes to *persons*. Angels are called spirits: and "God is a Spirit." So far, perhaps, all agree. But the question is this: Is man's spirit ever spoken of as personal?—Is it an entity?—Is man a spirit as to his inner self? With all due respect for the opinions and piety of those who think differently, the writer would say that he thinks "man himself" *is* a spirit from the internal, or God's, standpoint, and that the body is the external manifestation of the man. Man *knows* nothing of spirit only by external manifestation, and hence the body is the man from the human standpoint. But God is not dependent on outward forms. Christ "knew what was in man."—John ii. 25.

The writer assumes, what appears self-evident, that a spirit that wills, knows, receives testimony, which can be perfected, and of which God is the Father, must be per[illegible] *spirit* [illegible] —Matt. xxvi. 41 [illegible] that wills. As "God is a Spirit" and we are His offspring, (Acts xvii. 29) [illegible] are we not spirits too? Paul in Heb. xii. 9 speaks of God as the "Father of spirits" in contrast with the "fathers of our flesh." I. Cor. ii. 11 says that the spirit of a man *knows* the things of a man. "The Spirit itself beareth witness with our spirit that we are the children of God."—Rom. viii. 16. That which is not personal knows nothing and cannot receive witness. Peter speaks of "spirits in prison," referring evidently to their state in sheol.—1. Pet. iii. 19, 20. See also chap. iv. 6. And Paul speaks of "the spirits of just men made perfect."—Heb. xii. 23.

The writer understands Paul [illegible] to teach that the body is formed by the operation of its spirit. It is true of all forms that grow that their nature exists before the forms, determines what they shall be and causes them to grow. This is a great mystery, but is proved to be a fact every day. The tendency to reject invisible and incomprehensible causes is the basis of Atheism.

The materialistic Adventist claims that the spirit or mind is the result of organism. If organism is the cause and mind the effect, the only way to [illegible] to change the body. But facts [illegible] the other way. Mind is master. Would we change man's external course, we appeal to the mind. The gospel deals with the "inner man" in order to affect the "outer man"—the mortal body. "You hath he quickened who were dead," (Eph. ii. 1.) can not refer to the body. The way a man is made new is to be renewed in *knowledge* after the image of God.—Col. iii. 10. Or it is to "be renewed in the spirit of your mind" and put on the new man which after God is created in righteousness and true holiness."—Eph. iv. 23, 24. Paul says that it is "the inner man" that is "to be strengthened by the Spirit" of God.—Eph. iii. 16. He also says, "I delight in the law of the Lord after the inward man."—Rom. vii. 22. Of course this indwelling Spirit of God "quickens" and controls these "mortal bodies" as long as they last, so that we may not live after the flesh.—Rom. viii. 11-14. The passage shows that it refers to the controlling power of the Spirit in this life before the mortal body is dissolved, and it should not be applied to the future body, making Paul contradict himself when he says it will be spiritual and immortal.—I. Cor. xv. 44, 53. Of a certain sinning one Paul said, "Whom I have delivered over

Soul

to Satan for the destruction of the *flesh*, that the *spirit* may be saved in the day of the Lord Jesus."—1. Cor. v. 5. The spirit is lost before it can be saved; and here again the person is spoken of as distinct from the flesh. We have had fathers of our flesh, but God is the Father of our spirits. What would they do with this scripture who claim that the body *is* the man; or who deny that there is any salvation after this life? They [illegible] probably let it entirely alone.

The apostle distinctly speaks of the intelligent active person as the "inward man," and says it is "renewed day by day" "though the outward man perish."—2. Cor. iv. 16. He also speaks of the outward man as a "house" or "tabernacle" soon to be "dissolved;" and he speaks of the result of this dissolution as being "naked" or "unclothed."—v. 1-6. So while the spirit and body are, during this life, identified as one person, yet the individuality is from within, pertains to the inner man, and is retained in the "naked" condition; and in due time it is to be manifested again in a new, spiritual, body. Reference to 2. Pet. i. 14, 15, will show that Peter understood his "decease" to be putting off his "tabernacle."

This unclothing is a very appropriate preparation for the "sleep" that follows. It is well known that the Bible almost invariably speaks of the state of both the good and bad in sheol as a "sleep."—Dan. xii. 2; 1. Cor. xv. 18, 20; 1. Thess. iv. 14. 15. It is also spoken of as a state of "silence," "darkness" and "forgetfulness."—Ps. lxxxviii. 10-12; and cxv. 17. Solomon tells us that "the dead know not anything;" and that "there is no work, nor device, nor knowledge, nor wisdom in *sheol* whither thou goest."—Eccl. ix. 5, 6, 10. It would be useless to tell us that a corpse knows nothing. Young gives *keber* as the Hebrew word for "grave," and *sheol* for "the unseen state." The body goes to the grave, and the inner man, or the "naked" man, to sheol, or hades. The difference between the righteous and the wicked in sheol we understand is not in personality but in relationship: one has been quickened by the Holy Spirit and so "sleeps in Jesus" and the other has not, but yet he "sleeps." This is the usual language of scripture and describes the normal state in sheol. But if for any special reason the Lord wants a sleeper to be awake, as when Moses appeared on the mount, who will object, or say that the exception destroys the rule?

As to those who say it is the body that sleeps, [illegible] they [illegible] the body is the man. [illegible] they say that it is the body that sleeps because they cannot allow that the *real man* sleeps. Why it should be thought impossible for an "unclothed" man to sleep, when we know he can sleep in the body, is strange enough. But as we all want the truth, as the bee gathers honey from every flower, let us take whatever of truth has been held by all classes, and discard the error. Make the same use of what we write. It seems as if a little thought would show that it is not the mortal body that sleeps, but the "man himself,"—what Paul calls the "inner man." He says, what all know to be true, that the "outward man," "the earthly house," perishes and dissolves.—2. Cor. iv. 16 and v. 1. Then the person being "unclothed" makes his "bed in sheol."—Ps. cxxxix. 8. "If I wait sheol is mine house."—Job xvii. 13.

Some talk of dying as if it were going "out of existence," and yet they use the scriptural term "sleep" to describe that state of nonentity, and talk of resurrection as "coming into existence again." But sleep is as truly a state of being as is wakefulness, and to raise a person up implies that he exists in order to be raised up. A sleeping person may be awakened by hearing a voice, but that which has no existence, being nothing, can hear nothing. We are not attempting to define what would have been man's state in death had there been no Saviour. This would seem a little like defining man's state in life had there been no God. But as there is a God and as He is our Saviour in Jesus Christ, we have simply tried to show what man's state in sheol is, while awaiting the resurrection.

The term "soul" like "spirit" sometimes means the person, though both terms have other uses. Soul often means simply *life*, but when Jesus says man can kill the body (destroy its life), but cannot kill the soul, (Matt. x. 28) He is speaking of man just as Paul does—the inner man, or self. Jesus' body went to the sepulcher, and for a special reason saw no corruption, but His soul went to sheol or hades,—the former being the Hebrew word and the latter the Greek.

Having said so much in order to explain what we mean by man we are now prepared to endorse the statement of our questioner "that *man* rises from the dead in a new body." But if the man were the mortal body how could he be the same person, and have a *new* body? We understand that it is not the "same old body" that is raised, but the same person, the seed, the inner man, the man himself, that is unclothed at death, sleeps, and in due time rises in the perfect and therefore immortal state, in a spiritual body all and as much his own body as was

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the animal body in which his birth into this life was accomplished.

The writer hopes that all his readers will carefully discriminate between the view here presented, and the "no inner man" theory of Adventists on the one hand, and the "natural immortality" theory on the other hand, as held by so called Orthodoxy, Spiritualists and Swedenborgians. He believes all these have some truth, which belongs to the Christian, but that the views above referred to are extremes. If man in his inner self were immortal the body would be immortal too, as the cause and effect are equal. Immortality is of the second Adam not of the first. Man's spirit, or inner self, being impregnated and quickened by the spirit of Christ, is brought forward in due time to perfection. "The spirits of just men made perfect" will then be immortal. "This mortal (not the body, but the *man*) must put on immortality." Being mortal by nature his body was necessarily mortal, but his nature being changed his body will then be immortal too. The body in either case is the outgrowth and manifestation of the inner self.

Now in regard to the last part of the question,—the writer does not think "it has always been so," that man rises at death. He thinks it is so now "since the presence of Christ" or since the dawn of the new or millennial age, only of the Christian. He believes that until the day dawn, all souls as a rule slept in hades; but that during the millennial age only "the wicked shall be turned into sheol," and will continue there until the destruction of death,—after all other enemies are disposed of. The harmony of the prophetic periods, as presented in DAY DAWN is the ground for believing that the new order of things by the presence of Christ is begun. The beginning of the legal restoration of Israel in 1878 is an external incident manifesting the fact that Christ has entered upon His kingly work. It was kingly power that left them desolate; nothing short of that can restore them.

While Jesus was doing the work of preparation as the high priest alone, the saints waited in sheol, but as soon as He was ready to receive them to Himself, there was no need that saints should either remain asleep or go to sleep. Those who now die "in the Lord" join their kind in the heavens, and all others join their kind in sheol. Thus the judgment of the living nations, and the separation of the "sheep" and "goats" go on and will continue until the thousand years are finished. So we believe and therefore teach. The reason it seems difficult for many to accept this view is because they think. W[illegible] [illegible] only, or the [illegible] they have crow[illegible] year judgment da[illegible] pected the last trump would sound o[illegible] little while. We have no doubt that the last trump, which begins to sound at the end of the gospel age, will continue at least until the end of the "little season" at the end of the 1000 years.—Rev. xi. 15-18.

We do not hold that the knowledge of these things makes Christians, for we think none but Christians care for these things. But to see and understand them is food and strength "a feast of fat things" to all who appreciate them. We expect the number of such will increase.

BIBLE SCIENCE.

VERY few, comparatively, even of the friends of the Bible, are aware that a great system or science of truth is revealed in it. They too often look upon it as a compilation (we may almost say conglomeration) of facts, commandments, threatenings and promises that are not susceptible of arrangement as parts of a system. Such persons are liable to be weak and vacillating in their faith and practice too, often being at the mercy of scoffers and unbelievers, not having, and therefore unable to give, a *reason* for their faith and hope.

On the other hand, and especially in these days, infidelity is bold to deny the Bible and even treat with contempt much of its teachings, because of its seeming confusion. They say: "If the God of nature were the Author of the Bible, the same [illegible] of order and harmony written on the face of nature as manifested in the various sciences, would also be seen in the Bible."

We admit the force of the statement, and also that the want of harmony would prove that God is not its author. But we would remind our skeptical readers, if any such should favor us with their attention, that what is confusion when not understood, becomes when understood beautiful and harmonious. This is equally true of the Bible and other sciences. ([illegible] glorious things about the Bible can be proved untrue, we must ever urge that it reveals a science.) The storm may be just as important as the calm, the upheaved rocks as the deep, unbroken strata, and all be governed by laws unchangeable, and traceable to some extent.

One looks at the vast area of sky dotted with innumerable lights, and not knowing the principles of the science of astronomy, as between the latent or *ungrown* wheat. and that which is *grown*. This, it will be observed, involves a great difference experimentally and practically. But the latent oneness of nature alone makes it possible to come into a loving and loyal state; and we rejoice in the assurance that it is not only possible, but absolutely sure in due time. Other seeds may fail to bring forth fruit, but the Lord Jesus, the immortal Seed of God, for the regeneration of the race *cannot* fail. Experimentally the believer knows and loves his Lord and Saviour, and loves the tie that, being developed, binds our hearts in Christian love, while the unbeliever is ignorant of this love and the sublime possibilities. The peace, the joy, the love and fellowship are to him unknown. It is to such, for the time being, as if no legacy had been sealed unto them. But thank the Lord, His word and power in *Christ* cannot fail. "I will draw *all* unto me," says our great loving Saviour, having "all power in heaven and earth." The believer in such love knows and feels the drawing power. The Divine Magnet cannot fail. The practical difference between the believing, loving one, and the unbeliever is expressed by the Saviour's word, "If ye love me, ye will keep my commandments." Faith, love and obedience are thus related to each other in the divine order of development. Faith is indeed a *means* of development and salvation. But the gospel is what Christ has done for us in Himself, as a means of securing the same in us all in due time. The saved state cannot be separated from a state of holiness—or loving and complete obedience. Oh, that all our readers might look and keep looking at our legacy in Christ, until each heart yields to the drawing, melting power.

HARD TO ANSWER.

THE objection easiest to offer to the New Testament view of Christ, requiring the least scriptural knowledge, and yet the most difficult to answer, is, where reference is made to any Bible statement, it is said: "Oh that is an interpolation; the 'mother of harlots' put that in the Bible;" or, "I don't believe the apostle ever wrote that, and if he did he was mistaken." And why so? "Because it is not in harmony with *our theory* of God's plan, or our understanding of 'the Law and the Prophets.'" One might as well quote Bible to an infidel as to such persons, for his answer is, "I don't believe your record." A treatise on "The Evidences of Christianity" would be appropriate enough in either case. But when men are convinced that Jesus is the Son of God, they will [illegible] what *He says* as true, and [illegible] apostles whom He sent [illegible] "all that believe through [illegible]—John xvii. 20. As Jesus was true, He must have seen to it that "their word" was true, and that the church have had it, else how could believers in Him through their word exist. Any one familiar with the Bible Plan of the Ages, will see at a glance that the above passage applies to believers during the gospel age. Now before any statement is discarded it should not be *presumed* merely, but *proved* to have been an interpolation. Otherwise opposite theorists have equal authority to discard statements not suitable to their views. Any man may accept of the Old Testament and be a Jew, but have we not a right to expect that a *Christian* will accept of the New Testament record of Christ? If not, will some one tell us what it is to *be* a Christian? It has been and is a matter of wonder to us that those whose reject the New Testament interpretation of certain prophecies, because it does not accord with their idea of how it should be, can still hold that the "seed" promised to Abraham was Christ and the church as Paul teaches in Galatians iii. 16–29. According to the Old Testament the seed was Isaac, and we challenge any one to find an iota of proof *there* that it meant Christ. Those who reject the interpretation of Isa. vii. 14 as given in Matt. i. 20–25; because the name is *not* in harmony with the *letter* of the prophecy; and Paul's application of Ps. xlv. 6, 7, as given in Heb. i. 8; should to be consistent reject Paul's application to Christ of God's promise to Abraham. To come to an understanding of God's great plan of ages and salvation by the study of the New Testament as it is and then to tear the New Testament all to pieces, yet holding on to the plan built entirely on a New Testament interpretation of the Seed, is like using a ladder to reach a high elevation, then pulling up the ladder, whittling it all to pieces, and saying the *ground* on which the ladder *stood* was all, but the *ladder* was nothing. Would not the attempt thereafter to stand on the *ground* cause a tremendous fall? This is like attempting to stand on the Old Testament, "the law and the testimony,"—the *ground* of the New Testament, after throwing away the New Testament key of interpretation. In harmony with this key see Paul's teachings as to the Jew and circumcision; it is not according to the *letter* of the Old Testament, "For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh: But he is a Jew which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God."--Rom. ii. 28, 29. Will those who say the Old Testament is their rule for interpreting the New, and that they will cast out of the New, as untrue, whatever does not seem to accord with their idea of the Old, be consistent enough to go back to Judaism, and keep its laws in order to share the promises of its seed? If not, then they should like Christians discard or invert their rule and let the New Testament interpret the Old. Then indeed there will be less difficulty in seeing the dignity of Jesus' character and the glory of His office and Saviourhood. It may also prevent men from holding an exaggerated view of their own dignity, by remembering that *He* is THE CHRIST, not *we;* that He is *all*, and we are nothing only as linked to Him; that He is THE Son, and we are sharers of His nature and dignity by His fullness of grace; that He is THE magnet which draws us and all the rest, while we are like small particles of steel fastened to Him, whose only power is in Him, to whom, not unto us, be all the glory and praise.

EXTRACTS AND REMARKS.

ONE brother writes: "If the hope for the World, as set forth by you, is, as some say 'too good to be true,' it is certainly too good to be given up without a good reason. To my mind it appears more like what a great and good Creator, who knew the end from the beginning, would do, than what we have formerly been taught to believe concerning this earth and mankind. If it be an error I fail to see how it can be proved to be so."—

J. H.

We would ask, How can anything be *too good* in a universe overruled by infinite love and goodness? It is possible to imagine that something is good that is not good, but whatever is confessed to be good, should be acknowledged true. Whatever is good must be true. And all agree that it is a good thing if all are to be reconciled to God. Who will or can doubt that the final state of all will be what the Lord planned it—otherwise He would be disappointed in the result. And what but the reconciliation of the whole world would repay for the sacrifice, and satisfy the infinite love? If this [illegible] "too good to be true" [illegible] a more gracious [illegible] than has been planned by [illegible] be more loving and merciful than God? Nay; then the *best* that man can think of must *fall short* of the glorious reality.

If any one proves it to be an error, he must put a limit on the broadest and grandest promises of both Testaments. When the Lord said in the foundation promise to Abraham that "*all* families," "*all* kindreds" and "*all* nations" should be *blessed*, it must be made to mean that only *some* will be blessed, and *some* will remain endlessly under the curse. When Jesus said "I will draw *all* unto me," it must be made to mean that some will not be drawn to Him. When Paul says that all will be subdued unto Him it must mean that some will not be subdued, and that when he says death (the state into which sin brings mankind) is the *last* enemy and will be destroyed, he must be mistaken. And instead of the time coming when "there shall be no more curse," "no more death," it must mean that on at least a portion of mankind the curse will be perpetual. Let such seek to sustain the dark view who are so inclined. We prefer to proclaim the good news.

Another speaking of DAY DAWN says: "It is such a great departure from our previous convictions and the apparent strong declarations of scripture with regard to the unsaved, that I could scarcely tolerate it at first on this point; but I strove against my prejudices until I would give you the fullest hearing, and am now about satisfied that you are on the right track. Like you I have always kept that text of scripture, "God is Love," as an anchor to all true theology, and could not reconcile some of the views advocated by the sects, and have been very anxious for more light, and cannot help thinking that now we have it. Your view throws great light on the types, which in turn throw great light on the gospel. The case of Isaac and his marriage with Rebekah is wonderful, and so clear as a type that it is really amazing. I have heard it partially pointed out before, but never so fully. Then the command, "Be thou the mother of thousands of millions" is a statement that has impressed me before, but which I had never heard explained. It really looks as if your view gives the solution. [That is, that the fruit of the marriage of the Lamb is the regeneration of the world.—ED.] * * But the following facts seem to be against your theory: The Lord says that all nations are before Him as nothing, and are accounted to Him as less than nothing and vanity; also that the enemies of the Lord shall be as the fat of "Lambs and into smoke they shall consume away

Day Dawn

Revised

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We invite short, carefully prepared articles on doctrinal, practical and experimental subjects within the scope of the general plan of the ages. Each writer is requested to *affirm*, and not to oppose others; and each one will be held responsible for his, or her own statements, but our columns will not be open for personal debate nor strife. We also invite questions on points not understood, which will be answered so far as possible. Nothing will be published that seems to have been written in an unkind spirit. Do not send what is doubtful in this direction. The editor reserves the right of remarks on all matter published, but his silence is not to be considered proof of consent to all ideas advanced, whether by correspondents or in selected articles.

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WE do not wish to encourage those who can and should pay for the paper, to take it simply because it can be had free. We trust the honor of all, and expect all to pay that can. But to those who are really interested and *unable to pay*, we are glad to send it free. This perhaps would not have been said, only for the knowledge that *some* take an undue advantage of our offer. We hope none of the Lord's poor will be alarmed or offended at this. But we think that where people are spending dollar after dollar for *tobacco*, or any other [illegible] should not ask for [illegible] DAWN free. [illegible] conscience [illegible] to cut off the useless [illegible] Still we allow each one to decide this matter for himself.

WE send a sample copy again this month to all who received one last month, and to several thousands more. Those who have lately subscribed may also receive an extra paper marked "Sample." Do not be surprised at this. If you get two papers give one to your friend whom you would interest. We would again urge all that want the monthly visit of THE WORLD'S HOPE to subscribe at once. Prompt action will be good for both you and us. No one need be afraid to take the paper from the office if we send it, for we will never resort to the law for collection. But if any [illegible] do not renew, or readers [illegible] samples do not subscribe, they need not *expect* the paper sent to their address.

"DAY DAWN."

THE first edition of the book DAY DAWN, or GOSPEL IN TYPE AND PROPHECY, by J. H. Paton, the editor of this paper, was published in 1880. That edition, except a few copies, was exhausted more than a year ago. As the demand continued, a new edition was deemed necessary. During the two years after the book was first published, the study of the word had led its author to change his mind as to the nature and extent of the Atonement and Salvation and also as to Resurrection and Restitution. The changes were not as to the revealed *facts*, but in regard to the *philosophy* of these subjects. These changes suggested the *revision* of the work. This work was done more than a year ago, and so since June, 1882, the Revised Edition has been in circulation in a somewhat *new dress*. Many who have both editions say the new is a great improvement on the old. This Revised Edition has 328 pages. The book, as before, treats of the general Plan of Salvation, showing that God is indeed love. It gives the prophetic evidence that we are entering on a new dispensation and that great changes among the nations are impending. It is important in the hands of at least every reader of THE WORLD'S HOPE. Some such are doing all they can to send it to others. It is bound neatly, both in paper and cloth. The prices (postage paid by us) are 50 cents, or 75 cents, according to binding. To those [illegible] terested and *not able to pay more*, we will send a paper-covered book for six cents—the postage. The prices to ministers of the gospel are 30 cents or 50 cents, according to binding. Or if any one, having a missionary spirit, wishes to make a *present* of a book to any one else, we will send them at the same rate as to ministers. Some, on account of the similarity of name, have confounded this revised edition of DAY DAWN with "MILLENNIAL DAY DAWN" promised by another writer. If you want a copy of the revised DAY DAWN, be sure to address the author of the book, J. H. Paton, Almont, Mich.

AGREEMENTS AND DIFFERENCES.

THE WORLD'S HOPE is always glad to agree with other periodicals, and with men, as far as possible. It does not differ for the sake of being odd, but on account of conviction. It wishes to treat with kindness and charity, and never with contempt, those who honestly differ; and would regard all as honest until proved otherwise. It would also (though this is perhaps the most difficult to attain) be controlled by the Spirit of Christ in forgiving those who may have yielded to temptation in covering up a portion of the truth, so that we have been misrepresented. To know when one is wronged is closely related to knowing good usage; but would that we knew better how to "overcome evil with good."

We are glad indeed that we *do* agree with the mass of believers on certain general principles of truth and religion. Whether men are Catholic, Protestant, Orthodox or Heterodox they doubtless all have some important element of Christianity. A thing is not necessarily either true or false because held by any one of them. We here re-assert our conviction that all ideas are either true, or are denials or perversions of truth. What we think the Christian churches need is, not absolute destruction, but *purging* by the fire of divine truth and love, which Jesus kindled. It will destroy the evil,—the perversion,—by setting men right. We believe that the sect spirit is the tendency to exaggerate the differences, and the value of mere opinions, making them the basis of dissension and strife. It will doubtless be proved yet that all who accept Christ as Lord and Saviour will, under the action of the fire, be melted, [illegible] become one. This [illegible] to make the world believe

We regard the present efforts of Christendom at co-operative union as a sign of our times, indicating at least a consciousness in the minds of the best that all Christians *are* one in relationship to Christ and each other, and *should be* one in fellowship and work. But we do not expect the ideal union will be attained by ignoring the real difference but by rising to a better understanding of the word, and of each other, by means of loving and courteous investigation. It will thus be found that sometimes the differences, are in name more than reality. Sometimes they come from the different use of words, and, after all, language is, at present, a very imperfect means of communicating ideas. Oh! for the time when ideas shall be seen by intuitive perception,—that is, when we shall see as we are seen and know as we are known. Then no one will say what he did not mean to say, and each will be understood aright. Will not earth yet respond to this condition of the heavens?

Under the influence of loving investigation, it will be found that the extremes will take off the "rough corners," and so modify each other. And then, if men must differ, they will differ in love. The ideal of the true disciple is to approach the truth, and to this end he will gladly discard errors, or imperfect views.

In this imperfect state a statement of differences may be of use. Though rejoicing in agreements, we would not fear to express our differences. We would not be over-awed by wealth, or numbers; contempt, denunciations or anathemas, of Pope, Council, Conference or any individual that may have caught the domineering spirit. Better to be mistaken sometimes than not to think at all. We would accord to all the liberty we ask for ourselves; but we have no deference for any one this side of Christ and His apostles who claims to speak with *authority* in matters of faith.

Among those who have been led to see more than the majority of Christians see as to the fullness of salvation in God's plan of the ages, there are both agreements and differences. There are several papers that present the same general view of God's plan of the ages. There are at least three of these, including THE WORLD'S HOPE, that advocate the same general view of the PRESENCE of Christ as King, the change of dispensation now taking place, and the manner of the change for those who "die in the Lord from henceforth." But on some things they differ. The differences make them exist. It may seem to some deplorable that they differ; but the expression of the differences does